



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Let-say [yours]: (had been) revealed ¹ to me verily it ^{x2} istama'a ³ (affirmably listened) nafaron (three to less than ten) of the Jinn, so said they: verily we heard a Qur'an ^x Ajaban ⁴ (primely-marveling).	قُلْ أَوْحَىٰ إِلَىٰ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾
2. Yahdey ([If ^x] divinely-guides) to the rush'de ⁵ (mature-discernment/ rational guidance to the right) so we believed by it ^x and never [we] partner (other deities) by our Lord an ahadan ⁶ (a lone/ any-one).	يَهْدِي إِلَى الْرُشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾
3. And verily He, (is) ta'aala (ever elevated [He]) our Lord's Jaddo (Majesty/ emanation) neither ittakhatha ⁷ (took and made [He]) a she-consort and nor a child.	وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾
4. And verily it ^x [was] saying our mooncalf on Allah shattatta (excessiveness).	وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾
5. And (that) surely we presumed that never say the mankind and the Jinn on Allah katheban ⁸ (utter-lie).	وَأَنَا ظَنَنَّا أَن لَّنْ تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾
6. And verily it ^x [was] men of the mankind refuging by men of the Jinn, so they ^z augmented them an overburden.	وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾
7. And verily they ^z presumed just-as you ^c presumed that never missions ⁹ Allah anahadan ¹⁰ (a lone/ any-one).	وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾
8. And surely we touched the Heaven ^w so we found it ^w (had been) filled (by/ with) hard watchers and flames.	وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾
9. And surely we were sitting of it ^w sittings for a hearing; so whoever yasta'me'ea ¹¹ ([he] seeks/ affirms-listening) now [he] finds for him a flamer-ambush.	وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شُهَابًا رَّصَدًا ﴿٩﴾
10. And surely we not nedrey (profoundly know): is evil (to	وَأَنَا لَا نَدْرِي أَشْرٌ أُرِيدَ بِمَنْ فِي

¹ The word "أَوْحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

² The pronoun "هـ" in "إِنَّهُ" is "ضمير الشأن" = "the case or conditional pronoun" = "the fact of the case" = "that."

³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁴ The word "عجبا" could be: (1) the infinitive noun for intensity, so primely is prefixed; or (2) subjective noun meaning causing wonderment, possessor of wonderment. See الدر المصون.

⁵ See the Lexicon attached to this Translation for the word "الرشد" and its meaning.

⁶ See the Lexicon attached to this Translation regarding "أحد".

⁷ The word "اتَّخَذَ" from "الإِتْخَاذُ" which is "إِفْتَعَالُ" for "الْإِتْخَاذُ", as stated in لسان العرب, so, "اتَّخَذَ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

⁸ The word "كذباً" is an infinitive noun to intensify the action of the verb, hence utter is used for such intensification. See إعراب القرآن لمحمود صافي.

⁹ The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted.

¹⁰ See the Lexicon attached to this Translation regarding "أحد".

¹¹ See the Lexicon attached to this Translation for the effects of the letter "س" added to a word, as "يستمع."

be/ being) wanted by whom ^p (are) in the Earth ^w or wanted by them their Lord <i>rashada</i> ¹² (mature discernment/ rational guidance to what is right).	الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾
11. And surely we, of us the <i>ssa'leboona</i> (righteous-people) and of us lesser than <i>tha'leka</i> (afar-that-it/ that) ^x ; we were <i>qedadan</i> (splinter) ways. ^w	وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا ﴿١١﴾
12. And surely we presumed that never [we] enfeeble Allah in the Earth ^w and never enfeeble Him [we] a fleeing.	وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا ﴿١٢﴾
13. And surely we <i>lamma</i> (when/whence) we heard the <i>buda</i> (divine-guidance) ^x we believed by it; ^x so whoever [he] believes by his Lord, then [he] fears neither a diminution, nor an overburden.	وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ كُنْصًا وَلَا رَهَقًا ﴿١٣﴾
14. And surely we, of us the Muslims and of us the <i>qasettona</i> (unjust-people); so whoever <i>aslama</i> (he became a Muslim) then those pursued <i>rashada</i> ¹³ (maturity-discernment/ rational guidance to the right).	وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾
15. And as-to the <i>qasettona</i> (unjust-people) then they ^z [were] for Hell ^w firewood. ^x	وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾
16. And had they ^z straightened on the way ^w surely We (would have) availed (for) them drinking ¹⁴ water ^x abundantly.	وَأَلَوْ اسْتَقِيمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا ﴿١٦﴾
17. To essay them [We] in it; ^x and whoever [he] shuns a'n(off) the k're (Qur'an/ message of) his Lord [He] threads him a torment ascendingly.	لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾
18. And surely the mosques (are) for Allah; so let-not invoke you ^z with Allah an <i>abadan</i> ¹⁵ (lone/ any-one).	وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾
19. And verily it ^x <i>lamma</i> (when/whence) upped ¹⁶ Allah's <i>abdo</i> ¹⁷ (a slave) invoking Him, <i>kado</i> (they ^z nighed/-verged/ almost) being on him a <i>lebada</i> ¹⁸ (packed-crowd).	وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾
20. Let-say [you ^s]: verily only [I] invoke my Lord; and I partner (deities) not by Him an <i>abadan</i> (lone/ anyone).	قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾
21. Let-say [you ^s]: verily I possess for you ^b neither a harm and nor a <i>rashada</i> ¹⁹ (mature-discernment/ rational guidance to the right).	قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾
22. Let-say [you ^s]: verily I, never havens me from Allah <i>abadon</i> ²⁰ (a lone/ any-one); and never find [I] from lesser than/ without Him <i>multabadan</i> (a refuge/ haven).	قُلْ إِنِّي لَنْ يُخِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾

¹² See the *Lexicon* to this Translation for this rather important word.

¹³ Ibid.

¹⁴ The word “أسقيناهم” rooted in “أسقى” and not “سقى.” And “أسقى” means *availed* (liquid) for drinking. See *الراغب*.

¹⁵ The word “أحد” is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*. See *اللسان*. It means: (1) a *unique one*, i.e. unlike any other, (2) a *lone*, that stands apart from others. (3) Literally *one*. However, in English “lone” is *singular*, standing alone. So, to keep the concepts of “أحد” and “lone” simultaneously *transliteration* seems to be a must. The applicable “أحد” will or should be obvious from context where it appears.

¹⁶ There is a distinction between “قام” = “upped” = “got up or rose” (in the intransitive sense, and “stood” = “وقف”.

¹⁷ The word “abdo” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

¹⁸ The word “لبدا” means packed-crowd, see *القرطبي* and *اللتاج*.

¹⁹ See *القرطبي* and *اللتاج*..

23. Except an announcement from Allah and His messages ^w and whoever [he] disobeys Allah and His messenger then verily for him (is) Hell's ^w fire ^w immortals they ^z (are) in it ^w ever.	إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً ۚ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾
24. Until if they ^z saw what (had been) promised they ^z shall know they ^z who ^{a21} (is) weaker succorer and lesser a number.	حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَن أُضْعِفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾
25. Let-say [you ^s]: en (not) adrey ([I] profoundly know) is (it) near what you ^z (are being) promised or [He] makes for it ^x my Lord an amadan ²² (term-limit end).	قُلْ إِن أَدْرِيقٌ أَقْرَبُ مَا تُوَعَدُونَ أَمْ تَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾
26. The invisible Knower, so not yudh'hero ([He] discloses and empowers/ manifests) over His invisible an abadan ²³ (lone/ any-one).	عَلِيمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾
27. Except whom ^p [He] delighted of a messenger; then verily He, [He] threads from between his hands ^w and from his rear ambusher/ambushers. ²⁴	إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾
28. To know that qad (already and affirmatively) (had been) communicated they ^z their Lord's messages ^w and [He] encompassed by what (is) laday ²⁵ (directly and possessively have) them and abssa ²⁶ ([He] comprehensively counted-/reckoned) everything numerically.	لَيَعْلَمَنَّ أَن قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

²⁰ See the *Lexicon* attached to this *Translation* regarding “أحد”.

²¹ The word “من” here could be interrogative noun= who,* or could be connective noun= who, see الدَّر المصون، لـ احمد الذي. I believe it's more likely to be interrogative noun= who,* otherwise it would be read: “الذي.”

²² The word “أجل” = “نهاية الأجل” i.e. the term-limit end. See اللسان.

²³ See the *Lexicon* attached to this *Translation* regarding “أحد”.

²⁴ The word “رصدًا” = “راصد” and “رصد” is one of the plural form, see اللسان. Or “رصدًا” is “مفعول فيه به” So, that means (1) ambusher guarding and keeping away all unwanted intruders. Or (2) “ambushers in an ambush-situation,” guarding and keeping away all unwanted intruders.

²⁵ The word “لدي” in “لديهم” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So, “directly and possessively have” (they^z) seems to indicate such closeness. See اللسان.

²⁶ The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر. +